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HUMAN FACULTY

The Human Motto: "E Pluribus Unum."



Vol. 1. No. 4.

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10 cents per copy.

Weak
Veneration.

Kind & Strong
Intuition, Persistence.

Not a Memory Student.

Good
Social
Affections.

Good Observation.

Would make
a
True Husband &
Father.

Energetic
and
Intellectual
Nose.

Feminine
Backhead.

An Ambitious Ear.

A clean,
firm, affectionate
Mouth.

A healthy,
longlived Chin.

Wiry, enduring
Neck.

HOW TO READ CHARACTER.

Fully Explained on Page 15.

THE THINKING FACULTY.

There is only one thinking faculty—Causality. Take this away from man and he would be powerless to think. Do not misunderstand us. It is just as true to say that Causality can not think alone. While this is true, if anyone was deprived of this faculty he could not even say "the sun shines". All of the other forty-one faculties together can not affirm to any degree whatever about anything.

No cause and effect process can be made by the human mind without Causality.



A STRIKING ILLUSTRATION OF THE MARVELOUS ABSURDITY OF HAVING A VITAL FACE AND BODY ON A MENTAL HEAD.

Heads do not grow on bodies. The absolute opposite is true. The head is *head quarters* for all else below.

Faculties have their head quarters in the brain. They build the brain for their uses. That is what it is for. By means of the brain they build the body and run it. Study the illustration. Observe the non-correspondence between head and face. Did you ever see that kind of a face on that kind of a head?

In a *mental* head the base of the brain is relatively small. When this is so it is an impossibility to possess a large vital and muscular body, because the vital faculties have their centers in the base of the brain and this must be largely developed before their can be a large vital face and body. As is the mind so is the brain and as is the brain so is the face.

Before we can read human nature we must learn the alphabet of human nature and then learn to spell—otherwise we must guess at it.

Phrenology is the *Chemistry* of human nature.

A faculty is not red today and black tomorrow. It holds its color perpetually.

Start right—To study human nature in any scientific definite manner, is to study human faculties—the elements of which human nature is composed.

Those without a thorough knowledge of the fundamental faculties of which human nature is composed, are very much like the blind leading the blind.

A defective part of face indicates a lack of face builder or a defect of the mind.

Complete minds build complete bodies, heads and faces.

Incomplete minds only build fractional bodies, heads and faces.

SELF-DEVELOPMENT.

Self-development is necessarily a development of self. To be definite and certain it must be undertaken with a thorough knowledge of just what Self is. If the parts of which Self is composed are not clearly understood, no definite effort can be made in self-development. Self is a structure of distinct elements. If a child inherited all of these elements in a strong degree there would be little need of self-development. Only one in a million, perhaps, is so fortunate as to be born this way. Nearly all are more or less defective—usually more.

The first thing to do in self-development is to ascertain just what part of self is defective. When the expert machinist is called upon to repair a defective machine he does not go about it blindly, haphazardly, generally, but proceeds directly to find out just what part or parts are defective. Then he proceeds to repair or replace them. To find out just what is wrong with the mental machine or self, is to have an examination by an expert mental machinist. Self cannot definitely analyze self by mere self-consciousness or introspection. Anyone without a thorough knowledge of the human faculties and weak in the faculties of Human Nature, Causality and Conscientiousness will be incapacitated to make anything akin to a just and reliable diagnosis of self. A candid and skillful phrenological examination should be had by all who would commence definitely with the improvement of self. Exactly what needs to be developed can in this way be ascertained. Suppose one is deficient in one kind of memory. No general rule can be followed to improve this. There must be a development of the particular faculty, that being weak, permits this weak memory of a particular kind. All should bear in mind that there is no one faculty of memory. The strong faculties have the best memory because they attend to their business in a strong, vivid way. Any strong faculty will have a good memory—of its own acts or experiences. The best way, then, to develop any particular kind of memory is to find out what faculty is weak that permits such and develop the faculty. This is an absolutely sure way. No one can have a good memory of every kind without a strong degree of every faculty. We affirm this without qualification. One kills two birds with one stone in this way—he not only surely gets the memory but an increase of the faculty that gives the memory. All other methods cheat one.

The wisest way is to accomplish as much and permanently as is possible with one's natural capital. Self-development should be as nearly eternal as possible. Why do that which will fade when there is a way that is as durable as human life? If one has a defective memory of dates he is weak in two faculties, to-wit: Time and Number. Anyone with these two faculties strong can remember dates almost without an effort.

Any faculty can be cultivated, even after forty years of age. The way to cultivate a faculty is to purposely use it a great deal more than it will act of its own accord. Do this daily. Never slight an opportunity to do so. Make it a business to call it into vigorous action every time that you have an opportunity—go so far even as to make an opportunity. In one year a great improvement can be made and in less than two years the brain can be positively changed in form. We have seen external changes take place in the heads of many earnest, systematic young men who made specific efforts at development. The barber of one noticed a change in his head in seven months. What one can do another can do to the degree he tries.

DON'T SPIT YOURSELF AWAY,

Saliva is not manufactured by the vital faculties—Alimentiveness, Amativeness and Vitativeness—for the purpose of *salivating* gum, cigars and tobacco. Its purpose



is to salivate *food*, particularly of a *starchy* kind.

If you *sink in* just below the two zymotic bones as shown in the illustration, your salivary glands are naturally weak and do not manufacture enough saliva to digest much starch, hence to spit what little saliva you have away is to *saw off* the limb you are standing on.

SOME GOOD POINTS ABOUT MEMORY.

There is no *one* faculty of memory. Each faculty has to look after its own business, memory included.

If *some* faculty is so *infantile* in strength that it makes no effort to get a front seat at the show, or its nose in the trough, it will simply get left; for there is no more love between the heterogenous family of *forty-two*, than there is between a Frenchman and a German or between Fitzsimmons and Corbett. When there is anything to be learned or seen, the *big* faculties crowd themselves forward without any more reverence for each other or sympathy for the little ones than is displayed by a Chicago crowd struggling to get a seat in a North Clark Street Car, hence lots of little ones are shut out. When called upon for their particular portion of information, they have to say—nit.

Did you never see someone in a so called absent-minded condition? His reasoning faculties have the reins and are unconsciously driving over the perceptive. He does not see because his seeing faculties are in the rear. When he gets tired of thinking and lets up, then he will come to, as it were, and his perceptive or seeing faculties will have an opportunity to tell him "where he is at." If all the faculties were exactly equal in strength, there would be an equal chance for each to get to the front and hence he would have all kinds of memory and to the same degree of retentiveness.

WHY SOME BOYS CANNOT RAISE
A MUSTACHE.

Suppose a boy resembles his mother and she resembles her mother, she will be very feminine. He will probably have the upper face of his mother and particularly the upper lip. If he has a very feminine upper lip he will never produce a heavy mustache however much he may shave it and use hair developers. The masculine nature is not there and therefore he cannot produce that which must come from masculine faculties.

It is a question of faculty. No woman will have beard unless she has some masculine faculties.

Some of these are Causality, Self Esteem, Amativeness, Destructiveness, Firmness, and Combativeness.

Any young man who has a strong degree of these six faculties will have little trouble in producing a mustache; in fact it will produce itself, or in other words it will have back of it those qualities that build a large upper lip and then adorn it with hair.

The sources of human action are the forty-two faculties.

Do you know the alphabet yet? We mean the human alphabet, the alphabet of all people and for all people. There are *forty-two* letters in the human alphabet.

IMITATION.

BY E. W. UPTON.

Originality is a rare thing in human nature. Men are for the most part imitators. It is better so, since original people, unless they have genius, are cranks or oddities. We find that the desire, the aptness and the habit of imitation in individuals corresponds to the brain development in the upper front head at a point immediately outward from Benevolence. The faculty gives simply the desire to imitate. When large, it becomes a leader in the mind and the person really loves to imitate. Of such it will be said, "He is a natural born mimic." In order, however, to succeed in mimicing or imitating the faculty has to call other faculties to its assistance. For example, to imitate in mechanics requires the co-operation of Constructiveness, which is the putting together instinct, of Weight, which assists in the use of the hands, giving deftness of manipulation, also of Size, Form, Number, etc., as well as Destructiveness, which is the pushing, executive power. In imitating peculiarities of speech, manner, expression, etc., Imitation must be assisted by Language, Tune, Human Nature. From these illustrations it will be seen that one's real capacity for successful imitation depends not alone upon the faculty from whence comes the disposition to imitate, but upon a good development of co-ordinating faculties. There is still another element that comes in here for consideration, and that is habit. Habit is really an established co-ordination of faculties. Could we in an instant call into being a full grown man or woman (as it is said was once done), that person would be for some time unable to imitate, or indeed to perform any function well, for the reason already indicated, to-wit: that habitual co-ordination of faculties would not have been established. A phrenologist who had never before seen Edwin Booth might have said of him: You are a natural born actor and should have been in that profession; but he could not with certainty assume that those natural powers had been cultivated in that direction. Imitation may be said to be the foundation of the actor's art, but it assists him only in that it gives him the concept, the desire, to imitate or impersonate. Could you have a line of actors drawn up in front of you, you would by no means be justified in rating them according to their comparative development of this faculty. At the same time you may well be disappointed if you do not find a full development of it in each. An actor of Booth's makeup could well get along with just full Imitation. One might have very large Imitation and still be incapable of becoming an actor; and yet with six or seven degrees of the faculty you may be sure it will manifest itself in some direction. The skillful phrenologist will tell in what direction it may become effective, while the bungler will miss it.

Children manifest this faculty at an early age. A boy of three, if he have Imitation large, will want to preach as soon as he has heard a sermon or two, and after a circus he is for a time either a clown or an acrobat, and in time of war he is a gallant soldier and makes great havoc among the enemy. A little girl full of the mother instinct and of imitation must have a baby because mamma has one, and if one that will wink and squeak cannot be had an old rag with a knot in it will do. She sees mamma rock or sing her baby to sleep, and with a deep sense of responsibility she performs the same tender office for her little bundle of rags. Pretty much the same may be said of playing "house;" it is the natural instinct manifested through this faculty.

A person absolutely devoid of this faculty would be incapable of imitating anything. Everything he might do would be an original performance upon his part, notwithstanding the same thing might have been done thousands of times by others. He would imitate nothing instinctively or consciously; and life's pathway would be harder for him than for one who can easily drop into line and do as others do.

THE PRIMARY ELEMENTS OF HUMAN NATURE.

Human nature is reliable. That is, human nature is fundamentally the same in each human being and is unchangeable in its nature. This is the reason that it is reliable. It does not need any change in its original nature. It is not something that has been developed. It is not something that is the product of evolution even. It may have first manifested itself on this world when the principles of evolution had sufficiently perfected the world for human existence, but it is like the principles of evolution. The principles were prior to evolution. Evolution has come about as the result of certain natural principles. These principles had to exist before evolution. The elements of human nature are in the same sense primary. In other words they are a part of nature. They are as indestructible as any principle in nature. Hence, whatever way we may look at the question, human nature is here to stay. It is positively permanent. Therefore if we build a system or superstructure of anything upon human nature we will build substantially. Human nature is necessarily the basis of all human institutions. It is the cause of all of the institutions that we have up to date. And while it is fundamentally the same in each human being it is not equally developed in each. The reason why it is so different in different individuals in the sense of development is because it is composed of primary parts. These parts are the same in each and this is the reason that it is fundamentally the same in each. While this is true the possible variation in the development of these parts in different individuals is well nigh infinite. At the same time each one has a degree of all of the fundamental elements. There is neither total idiocy nor total idiocy of a single faculty. At least the germ of each faculty exists in each human being. Hence, each faculty can be cultivated in each human being however poorly developed. The lowest possible idiot can be developed. The constitution, then, of the human being is unchangeable, fixed and the same around the world. This is the overwhelming reason that everybody should understand the elements of human nature. Until we do understand these fundamental elements we cannot proceed definitely in any kind of human work. There is nothing so certain as this proposition. To deal with human nature in any sense certainly is to definitely understand human nature in particular. Being composed of distinct, individual elements it furnishes us the basis of a definite Psychology. The psychologies used today are well nigh infinitely indefinite. So far as human nature is concerned they never have made any effort at definition. They can go no farther than to divide the mind into three general divisions, Will, Feeling and Intellect. This is simply a general conclusion. It is very good general knowledge. To call it scientific, however, would be to be untruthful. To say that psychology is scientific would be to be very unscientific in statement. It may be theoretical science but it is more nearly classified theory than it is classified truth. At the most you can only call it scientific theory. The psychologists do not know the component elements of Will, Feeling, and Intellect. They have never analyzed human nature. Again they have no art. The elements of human nature that the phrenologists have discovered and defined are distinctly located in distinct, localized centers of the brain. We not only know the location of these centers but we can tell how strongly they are developed. The centers are all located in the cortex of the cerebrum and cerebellum. If they are developed or undeveloped they show their condition of development externally. They do this because they shape the brain and the brain shapes the skull; and by means of the external shape of the skull we can ascertain the development of the individual elements of the mind. This makes phrenological psychology a practical science of human nature. The reason that it is practical is

because it becomes an art when clearly understood on the physical side. We not only can understand psychology phrenologically but we can understand the psychology of any particular individual phrenologically. No one, then who attempts to train, teach, discipline, govern, reform, or scientifically deal with human beings can be definite without a knowledge of the elements of human nature. Neither can he be definite without a knowledge of exactly how these faculties or elements are developed in a given individual. Every mental defect is a defect of a distinct element or faculty. To be vicious is to have certain faculties predominant. To be wayward is the same. To be self-controlled is the same. To be attentive is the same. To concentrate means the same. To be or not to be any kind of a human being is to be so by means of certain faculties predominant. Any defective child mentally is simply defective in certain faculties. These faculties a scientific phrenologist can definitely ascertain. When once definitely ascertained a definite course of development may be advised but unless the defect is definitely diagnosed it cannot be definitely treated. And here is the greatest fault of human education. The usual teacher, preacher and reformer is unable to make the proper diagnosis. They are incapable, however good their intentions are, of definitely analyzing a given child, man or woman. Hence a fundamental knowledge of human nature is absolutely necessary to any scientific or definite teaching or instruction. This being true, it can be truthfully said that the methods in vogue and the work of teachers and parents, reformers and preachers of the country is positively unscientific and hence indefinite. This is the reason,—the principal reason,—that so little is accomplished with the amount of force, time and money spent or used. There is the most urgent need, then, of a true knowledge of human nature,—a fundamental knowledge. It is not enough to simply know something about human nature. No one would be called a reliable mathematician who simply knew something by reading about mathematics. He must understand mathematical principles or the elements of mathematics. The only way to be scientific in education is to understand the elements of human nature. It is self-evident that no one with any knowledge of chemistry would call another a scientific chemist who only knew something about chemistry without understanding a single scientific or primary element. This is just the situation that the educators of the world are in today. They know a good deal about human nature in a very general, indefinite, misty, mystical, vague, incomprehensible, empirical way; but they know nothing about human nature in an elemental, definite sense unless they are thoroughly acquainted with Phrenology.

THE COWARDLY FACULTIES.—The cowardly faculties are Cautiousness, Approbativeness and Vitativeness. These should be absolutely fixed in the memory.

THE TEACHING FACULTIES.—These are Parental Love, Benevolence, Comparison, Eventuality, Human Nature, Causality, Constructiveness, Hope, Spirituality, Friendship and Language.

HUMAN FACULTY.—All must be done by human faculty. All that has been done, has been done with faculty, but without knowing it.

WASTED EFFORT.—By far the larger per cent of human effort made in teaching, preaching and training is wasted—wasted because those making the effort are unacquainted with the faculties of the human being.

To fit human beings for life is to fit them for self-control. This can only be done by developing certain faculties till they are dominant.

WHAT'S THE MATTER WITH HIM.



Reader, this may be largely what is the matter with you. Are you backward, hesitating, easily embarrassed, wanting in self-confidence? Then examine your own head at the location of the arrow in the picture. The faculty of Self-Esteem is located there. The picture shows a very weak degree of it. If your head is concave there you have a weak faculty of Self-Esteem too. This explains what is the matter with you. You do not have to stay this way—you can get out of this condition.

Here is where Phrenology comes in, in the most helpful manner. It points out *exactly* what is the matter with you, that you do not have the self control to get along like others who have much less natural ability. To cultivate this faculty use it. *Purposely use it at all times that you need self-possession, self-reliance and decision.* Its brain organs will get more blood and both faculty and brain organs will increase in size.

Every sincere man, woman and child has an *absolute right* to enough of this faculty to enable them to do their best at all times.

PHRENOLOGY AS A SELF-KNOWER.

BY W. F. WOLFF.

It is wonderful the number of persons who become interested in the study of phrenology for the sole purpose of studying others.

It never occurs to them that it would be much more profitable and advantageous to read and understand their own weaknesses first. Many there are who believe themselves positively strong and proof against criticism, who are the most easily humbugged by their friends and acquaintances. A great many there are also who believe they understand themselves thoroughly and can predict beforehand what they will do under certain conditions, and find that when the time unexpectedly arrives they act entirely different. Again, people will say, "I know exactly how I will act, because I have had this happen to me before." This may be true, wholly or in part, and again it may not be true at all. If the act or acts have been of recent occurrence, the probabilities are that they will act the same, but if an interval of ten years has elapsed there is liable to be considerable difference. This is easily explained. In the first instance, they would not have had sufficient time to develop any new faculties, while in the latter they would have had time to develop several. With the development of some of the faculties there would be no difference in the character, while with others there would be a most striking change.

Suppose a bridge-builder, who has been accustomed to all kinds of perilous positions, should change his vocation for something removed from all danger. Surrounded by his wife and children whom he loves, he occasionally hears or reads of frightful accidents and disasters, which costs the lives of husbands, wives, children, sweethearts, etc. Will he not ponder upon it and take extra precautions against similar accidents happening to his family? Will he not gradually but surely develop a certain amount of fear, or cautiousness? Could he after a period of ten years of this kind of life go back to his bridge-building with the same recklessness as before? No! He might again in time accustom himself to the work, to a certain degree, but never the same as in the past.

It is a similar change of faculty which makes us marvel at the changes in our friends whom we have not seen for some years.

To-day we have a friend who is thin, pale, weak and bashful. We lose him, and ten years, or even five years hence, we meet him, strong, fat and impudent!

What has made this change? Why, simply the development of a few faculties. Phrenologically, he has developed principally the faculties of Destructiveness, Combaticiveness, Alimentiveness and Self-Esteem.

It will thus be seen that the science of phrenology is of greater importance and has a greater value, as a study of self, than as a study of others. When you properly and scientifically understand yourself, then, and not till then, can you hope to understand others.

THE SCIENCE OF MAN.

Phrenology is the science of man. There is nothing more positively true. It is the science of the human body as well as of the human mind. It is the science of men, women and children. It has never been overestimated. In fact it has been very superficially investigated. It is the science of temperament, quality, anatomy, physiology, physiognomy and psychology. It is the science of voice, thought, feeling, will, imagination, concentration, vitality, constitution, longevity, education, reformation. In fact it is the science of human life, physical, mental and spiritual.

THE FACULTIES OF LEADERSHIP.

The faculties that one must have to be a great leader and controller of men, women and children, are Self-Esteem, Firmness, Combaticiveness, Destructiveness, Causality, Human Nature, Amativeness, Conscientiousness, Benevolence, Friendship and Spirituality. These when combined make a mighty power. They are somewhat like the streams of a small kind that go to make up the mighty Mississippi river. When these converge, as they sometimes do to make a great mind, they give a mighty power before which all other minds of lesser caliber are swept away, as in the instance of Daniel Webster. Any of these faculties can be cultivated. There are those who seek a knowledge of hypnotism to give them power. This is indicative of mental weakness. Let them build up these faculties and they will be powerful.

Let every subscriber get at least a dozen others to subscribe.

OUR MISSION.

HUMAN FACULTY has a mission. Its chief mission is to make Phrenology the basis of all education, reformation and culture in this country. It must be accepted by the government as the official psychology. Reader, if you would like to see the time come, when this is a fact, help push it along by getting all of your friends interested and we will all pull together for the greatest and most beneficent achievement in the history of the race.

The *Chicago Vegetarian* is a publication that is doing good work in its line.

The *Sciences of the 20th Century*, published by H. Pritchard, Newark, N. J., treats of Phrenology, Physiology and Astrology.

Human Character Reading.

HOW TO READ THE NOSE.



The nose may be divided into three distinct parts as indicated in the above figure. The bony part represents the Motive Temperament. The tip represents the Mental Temperament. The wings represent the Vital Temperament. How true this is may be clearly seen in very marked cases of each temperament. Take a distinct Vital Temperament and study the nose that goes with it and then do the same with the Motive and Mental Temperaments. Generals Sheridan, Sherman, Logan, Miles, Napoleon, Moltke, Napier had or have Motive noses. So has Ad-

miral Dewey. So had Lincoln and Grant. Washington and Beecher had the three more nearly equal. Lord Salisbury, Robert Ingersoll, Senator Mason and Dwight L. Moody show plenty of the vital part of the nose.

Herbert Spencer, Eugene Field, and Robert Louis Stevenson show a distinct predominance of the Mental part. It is a question of the *predominance* of faculties. A distinct Vital Temperament cannot produce a Mental form of nose.

Noses mean something. They have *direct causes*. These are the faculties. They may be much mixed but in such cases the faculties and temperaments will be correspondingly mixed.

As is the *head* so is the *temperament* and as is the *temperament* so is the *nose*.

HOW CHARACTER OUTS.

Allan Pinkerton, the great detective, took for his rule "murder will out." This is just as true of human character. In fact it *stands exposed* all of the time. It is exactly like a language. He who understands a language can read it anywhere and at all times. The human body *completely exposes* one all of the time. Why? Because it *wholly represents and indicates* all of the human nature or mind that uses it. "He that has eyes to see let him see."

Faculties have a *sixfold way* of expressing or exposing themselves.

- Phrenologically through their brain organs.
- Physiognomically through their facial centers.
- Temperamentally through brain and body.
- Qualitatively in organic quality.
- Motionally through all movements.
- Vocally through the voice.

Take the faculty of *Combustiveness* for illustration. This faculty expresses itself in a positive development of the head nearly two inches directly back from the center of the tip of each ear.

It exposes itself in a convex form of the lower half of the nose.

- It exposes itself in a compact, wiry quality of the body.
- It exposes itself in the motive temperament.

It exposes itself in a high pitched, courageous, contentious voice.

It exposes itself in throwing the head a little backward and to one side, in a springy walk and defensive attitude of the body.

In this sixfold way nearly all faculties expose themselves. So that he who runs may read, if he will but learn and feel, and look and listen.

This is scientific, systematic character reading.

HOW SOME OF THE FACULTIES WRITE.

Styles of handwriting can be traced directly to *individual* faculties. We have been aware of this for many years and have positively demonstrated it in many cases. Action and motion have their sources in human faculties. If one has intact all his bones and muscles, his writing will truthfully represent the faculties that *dictate* his writing and their degree of culture.

Benevolence

Take predominating Benevolence and it will have enough influence over the other faculties to write as you see in the figure. Compare with the signatures of Lincoln and Longfellow, two truly benevolent men.

Acquisitiveness

When Acquisitiveness is predominant you do not see so much generous use of space nor the smooth, drooping curve of kindness. Acquisitiveness likes to economize space as well as property.

Cautiousness

Cautiousness is careful. It will be more careful in crossing its t's and dotting its i's. It helps to make legibility.

Approbativeness

Approbativeness is the great displayer. It spoils a great deal of writing. Notice the illustration closely and then call to mind acquaintances who are very strong in this faculty and therefore fond of display and you will see the similarity quickly.

Anybody who writes this way is subject to *flattery*. Remember that Approbativeness is the center of flattery. It is the only faculty that *likes it*.

Don't give yourself away in your writing, particularly your weakness.

Each number of HUMAN FACULTY should be preserved and bound. Twelve numbers will make an invaluable volume.

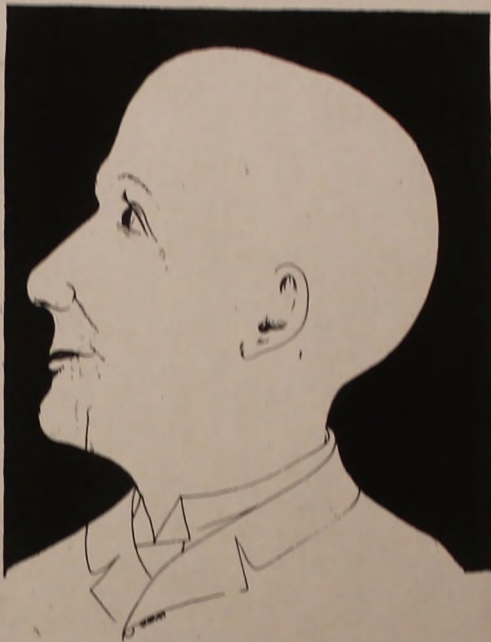
In only four months HUMAN FACULTY has doubled in size, trebled in circulation and quadrupled in value. Are we not keeping our promise concerning its improvement? Bear in mind that the *best is to come*.

HUMAN FACULTY.

LOOK ON THIS AND THEN ON THAT.

WHAT TWO PICTURES TELL.

Study the two pictures below. They tell a graphic story. And yet heads mean nothing—to some people. Why not? Where is the wisdom of being blind—of having eyes and seeing not? What's the use of being prejudiced?



No. 1 is the outline of a head in which the thinking, moral and esthetic faculties are dominant. In fact, all of the higher faculties are dominant. This is shown by the high forehead, the broad temples, the high frontal top head and the expansion of the upper half of the back head. These are the seats of all the better, cheerful, unselfish, humane, refined, esthetic, moral and spiritual faculties. When predominant they shape the head as shown in No. 1. As is the head so will be the face. Observe the face. How cheerful, refined, generous, friendly, tender, true and happy.



Compare it with No. 1. Observe that the shape of head in No. 2 is the very opposite of No. 1. See how face corresponds. One is the *antithesis* of the other. yet there is nothing in heads and faces; nothing in Phrenology and Physiognomy! Let us see if there is not. Will of these two would you rather meet on a lonely highway? Ah, ha! You would rather meet No. 1, would you? thought so. When it comes to a practical test; a real, fish dollars and cents, life or death situation, then all their prejudices and accept Phrenology and Physiognomy in a hurry.

A DEPLORABLE FACT.

* Very few parents are any better fitted to guide a child than they are to run a locomotive. The same can be said of teachers. Without a thorough knowledge of these forty-two genetic faculties of the mind no one is any better prepared to teach and train children than they are to practice surgery without any knowledge of anatomy and physiology. For want of this definite knowledge of the elements of the human mind the human race to-day is proceeding blindly at least ninety per cent. Our talents, forces, passions, ambitions, hopes, sentiments, affections, intuitions, imaginations, fears and thoughts have their source in these forty-two faculties. These are what one must deal with in guiding a human being of any race.

The State of Illinois does not know how to cure a single criminal. What a deplorable condition!

Are you happy?

Are you healthy?

Are you successful?

No? Then you are not living under the right faculties.

Anybody living under the right faculties will be happy, healthy and successful. This is entirely true. Anybody under the direction of the right faculties cannot escape happiness, health and success. He is irresistibly compelled to be happy.

The basis of education—Phrenology.

Phrenology is only a name for that which we know concerning the *fundamental elements* of which the human being is composed.

Without a thorough knowledge of the fundamental faculties of which the human race is composed, no one can but an *experimentalist* so far as education, child training and criminal reformation is concerned.

HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties.

L. A. VAUGHT, Editor and Publisher.

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A PSYCHOLOGICAL PUZZLE.

The above illustration is a concrete, scientific way of explaining a familiar figure of speech. Who can solve it? Send in your solutions.

The best solution will be published in the May number of HUMAN FACULTY.

THE UNCHANGEABLENESS OF A FACULTY.

Human nature is many-sided. It is not a harp of a thousand strings, but at the least an instrument of forty-two distinct strings. These elemental faculties are something to be respected. Human nature has never clearly recognized the distinctness, individuality and unchangeableness of her own faculties. Faculties are very imperfectly, indefinitely and elastically considered. Possibly not one in a million has a definite conception of what a faculty is. The word has been so generally used and psychologists have been so positively indefinite that mankind have never seriously regarded faculty. It is difficult for anyone who has never considered, studied and observed the action, nature and individual manifestation of faculty to clearly comprehend that a faculty is the most individualized thing in the world. We can only make physical comparisons of the distinct nature of faculties. For instance, the common man or woman can somewhat clearly comprehend that there is a difference in the structure of the eye and ear; that we cannot see with our ears; that we cannot hear with our eyes. We are sure a child would recognize the absurdity of exchanging these organs. We think a five-year-old child would laugh at the absurdity of substituting one for the other. The difference between two faculties is even more complete. Their unchangeableness is almost wholly unrealized. We to-day regard the eye as a special end organ of sense, and credit it so highly that

we even have specialists who devote their greatest skill to the study, treatment and surgery of the eye. Hence, it is recognized as a distinct organ and the substitution of any other organ of the body for this organ would be laughed at by the most obtuse. When we understand and deal with the different faculties of human nature in the same way that we deal with the eye or ear, then, and not until then, will we be at all definite in any kind of human instruction, training or reformation.

THE STATUS OF PSYCHOLOGY.

BY ONE OF THE LEADERS.

William James, Professor of Psychology in Harvard University.

"When, then, we talk of psychology as a natural science, we must not assume that this means a sort of psychology that stands at last on solid ground. It means just the reverse; it means a psychology particularly fragile, and into which the waters of metaphysical criticism leak at every joint, a psychology all of whose elementary assumptions and data must be reconsidered in wider connections and translated into other terms. It is, in short, a phrase of diffidence, and not of arrogance; and indeed it is strange to hear people talk triumphantly of 'the new psychology,' when into the real elements and forces which the word covers not the first glimpse of clear insight exists.

A string of raw facts; a little gossip and wrangle about opinions; a little classification on the mere descriptive level; a strong prejudice that we have states of mind and that our brain conditions them; but not a single law in the sense which physics shows us laws, not a single proposition from which any consequence can causally be deducted. We don't even know the terms between which the elementary laws would obtain if we had them. This is no science, it is only the hope of a science. The matter of a science is with us. Something definite happens when to a certain brain state a certain 'consciousness' corresponds. A genuine glimpse into what it is would be the scientific achievement, before which all past achievements would pale. But at present psychology is in the condition of physics before Galileo."

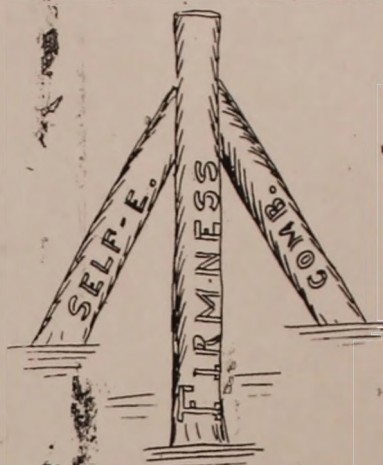
(How does this compare with the practicality, definiteness and substantiality of Phrenological Psychology? Ed.)

SPECIFIC CULTURE.

Everything must be done by way of faculty. Nothing can be done without faculty. Neither can anything be done of a particular kind without particular faculties. There is no way to reason logically to any degree whatever, without the faculty of Causality. Till we all learn that we are composed of faculties we will not even try to educate a human being definitely. Neither can we, till we know each faculty very completely. We must not only understand each faculty clearly but we must know how to combine them. The training of the right hand will not train the left. Neither will the training and development of one faculty train and develop another faculty. The only way to develop a certain faculty is to specially and individually use the faculty, and not by the use of some other faculty. So long as we regard the soul as some vague something, so long we will have vague methods of education, training and reform.

The cultivation of the sense of hearing will not develop the sense of smell. Everybody should remember that these forty-two faculties are just as distinct in their nature as the five senses. To deal with human nature in any way is to deal with faculties. To deal with human nature definitely we must understand the definite faculties that make up human nature. Human nature is nothing but the individual and combinational product of the forty-two faculties. These forty-two faculties cover the realm of human nature from the savage up to the saint.

THE ELEMENTS AND STRUCTURE OF WILL.



The center post of will is Firmness. Of all the faculties, this is the nearest akin to will itself. Do not misunderstand us. Will is not something in itself. It is only a temporary state of certain faculties in action, while faculties are permanent individual elements that may be immortal. Will is action, while faculty is the actor. Will may rise and fall like the tides. It is only a power of the mind—that is, of faculty. No faculty, no will.

Beginning with Firmness as the backbone of will, we can add Combativeness, and have a resistant prop. These two faculties together constitute the fundamental structure of will. They give resistant persistence. To these two we may add Self-Esteem, and give them confidence. Those who are positively self-confident possess one of the chief elements of will. Observe the illustration above. It shows how Firmness is propped and sustained by Combativeness on one side and Self Esteem on the other.

These three faculties give us the framework of will. Without the other faculties these three will simply give the blind stubbornness and resistance of the pig and mule.

Add a strong faculty of Conscientiousness to these and you have blind moral will or persistent resistance to oppression and injustice. If Causality and Human Nature are added, then we have an intelligent moral will. In this way will can be definitely understood in any man, woman or child.

We will give twenty-five dollars to any who will bring to us a strong willed man, woman or child with these three faculties small.

ORGANIC QUALITY.

Is it a will-o-the-wisp? It seems to be. Every phrenologist makes his own guess at a subject's quality. So far as we know, no systematic, causal attempt has been made to define quality. In fact little effort has been made to causally and systematically solve any bodily conditions. Some say quality is hereditary. This is positively absurd. The full grown body is simply a multiplication of a single cell. We do not inherit body. We do inherit human nature. We also inherit racial nature, which is human nature emphasized on one side. We inherit national nature, which is a special peculiar predominance of some of the elements of human nature, as may be seen in the German or French. We inherit family nature, which is a still more distinct type of human nature. How do we inherit human nature? Only by means of the elements of human nature. No elements, no human nature. No human nature, no body. We will give anyone a hundred dollars who will bring to us a fraction of a living body that does not possess one or more elemental faculties. No faculties, no human nature. No human nature, no human body. Certain kinds of human nature, certain kinds of human body, and invariably. As are the faculties, then, in any man, woman or child, so will be the organic quality. Faculties constitute human nature, and human nature builds the body, hence we can get at quality in a causal, elemental and systematic manner. Ascertain what faculties

predominate in a given man or woman and you will have the key to quality of human body. The determining cause of quality is wholly in faculty. Food, climate and water have very little to do with quality and this little only because the subjects faculties are in harmony with such food, climate and water.

No one will have nor can have a dense quantity of brain and body without the three principal motive faculties of the mind—Firmness, Combativeness and Destructiveness. This is so overwhelmingly self-evident that it needs no explanation or illustration. Yet there may be some so obtuse that they cannot grasp this single truth without some help. If such will but think a little bit they will manage to grasp, to a certain extent at least, the fact that there cannot be any firm, positive, powerful efforts made by any one under any conditions without one or more of these faculties. It would be just as easy for a rabbit to have the force, ferocity and power of a Bull-dog as for a man to have dense, strong quality without these three faculties. Hence, the only way to understand organic quality is to understand the causes of quality—the forty-two faculties.

Quality is as many-sided as is human nature—that is forty-two-sided. It is as complex as the most complex mind. It is a mixture that has been mixed by forty-two powers. The originators, and weavers of the physical web are the faculties. Each has its influence according to its strength. The warp and woof of the body, then, can only be understood by understanding the weavers.

THE FOLLY OF BEING WISE.

Where ignorance is blis-tering it is more pleasant to be wise. Ignorance of the nature of self and other selves is more prevalent than smoke in Pittsburgh. The constitution of human nature is terra incognita to the great majority of the genus homo. Magnificent delusions are well-nigh universal. The efforts of good people are as indefinite as a ship at sea without compass or rudder. The best of intentions are often the most dangerous on account of their imbecility. Ignorance is no protector. We not only need natural ability but knowledge of the fundamental elements of the human being. This knowledge will largely enable us to know ourselves, our children and all others. The most unnatural methods prevail on account of this ignorance of the elements of human nature. Let there be light: Shakespeare was a great delineator of human nature, Christ a great spiritual interpreter of the same, but Gall gave a more definite fundamental and permanent knowledge concerning human nature than all other teachers, scientists, philosophers and seers combined.

The science of your children—Phrenology.
The science of your neighbor—Phrenology.
The science of the human body—Phrenology.
The science of criminology—Phrenology.

While this is a valuable number it will be more than duplicated next time.

C. J. Peterson has just finished a Professional Course of Instruction in the Chicago Institute of Phrenology. He will make a trip to his old home in Europe before going into the lecture field.

There are twenty-one students at present in the Chicago Institute of Phrenology.

We print an edition of 5,000 copies of HUMAN FACULTY for April.

A NEW SOLUTION OF THE PROBLEM OF HUMAN LIFE.

READ BEFORE CHICAGO SOCIETY OF ANTHROPOLOGY BY

PROF. L. A. VAUGHN.

This is an Anthropological society. Anthropology is the science of man. It is *starting* in the right direction to solve the problem of human life. The reason I say starting in the right direction is because the only way to solve the human problem is to *study man*. In other words, to study man's *constitution*. We may not be able to ascertain the genesis of the human constitution. To solve the problem of human life it is not necessary to know the genesis. To know the genesis would not solve it. To know the destiny would not solve it. About half way between these two eternities is the place of solution. The *now* is the time and place of solution. The means of solution are our own natural faculties and the human constitution. In the constitution of your worthy President here, are the *entire means* with which to solve this question. We do not necessarily have to study monkeys or angels to enable us to solve the question. The materialistic evolutionist studies the animal kingdom and the spiritualist studies the angelic realms. The *proper* study of mankind, however, is *man*. He who first said that man was a microcosm was about right. Man has inherent in his natural organism all of the laws of human life. When we completely understand man's natural constitution we will just as completely understand all his relations, needs and duties, and exactly how to deal with him from conception to trans-
 ition. And what I want to make still more emphatic is that we cannot learn any other way. We have been trying to learn by means of the other ways at least so long as we know anything about our past, historically. Yet to-day there are almost as many different views of the problem as there are human beings on the face of the earth. It is difficult to find two who will agree wholly about the problem. Why is this? Principally because they do not start right. They have studied everything but the right thing. *The right thing is the human constitution.* The majority who write about, talk about and theorize about the problem of human life do not clearly understand the exact function of a single faculty of the mental constitution. What a wonderfully skillful Physician and Surgeon he would be who did not know the function and whereabouts of a single physical organ. To attempt to solve the problem of human life without a single factor of the problem is exactly the same as to try to make a multiplication without a multiplier and a multiplicand. Try it. How much is nothing multiplied by nothing?

The *factors* of this problem are the *primary faculties* of the mind. With a thorough knowledge of all of these a true solution of all the problems of human life may be made. *The first step then is to learn the exact nature of each primary faculty.*

Chemists have found seventy-two primary elements of material nature. By means of these we are enabled to quite clearly understand the composition of the physical world. In a similar sense phrenologists have discovered, established and defined forty-two primary mental faculties. As these faculties are the means of my solution of this problem it is well that I say something about the *reality* of their existence. I have very carefully studied all of the ways by which a human mind may know anything and with a clear grasp of all of these ways, I unconditionally make the affirmation, with the absolute assent of every fraction of moral sense I have and with all the intellectual power I possess that if I know anything whatever, if anybody knows anything whatever, I *know* in the *most absolute* sense of the word that these faculties are located in the brain where Phrenologists have found them. I want you to distinctly understand that prob-

ably no one living to-day knows more fully how much delusion, illusion, hallucination, false belief, imagination, deception, prejudice, wish its true, hope its true sentiment, pretense, theory and speculation there is. Why shouldn't I know? Human nature in all of its relations, tendencies, bearings, actions, faculties, sentiments, insanities, hopes, ambitions, passions, perceptions, conceptions, and everything else has been my daily study for twenty years.

During that time I have made more than thirty-five thousand, careful, candid, unprejudiced examinations of these faculties in human heads and with the result that I have thirty-five thousand positive confirmations and *not one single, solitary, lonely exception.* Besides these, I have looked at half a million more, closely enough to see that each one of these was also a confirmation. I want to say also that I have been just as scientific in my work any man can be. I love truth better than anything else. It matters not a fraction where I get it. I never had a theory. I never had any use for one. I only know so much and beyond this I do not claim anything. I know of the existence of these faculties just as well as anyone here knows that the human has eyes and ears. Is there a single person here who doubts but that he knows people have noses and that they are located on certain parts of the face? In the same way and as absolutely certainly I know a phrenological brain organ when I see it. To make it absolute, no human being knows anything or can know anything any more certainly than I know of the reality of these faculties. To any physicians who may be here I wish to say that I know clearly every anatomical and physiological objection that has been offered against the reality of these phrenological organs and that they amount to nothing whatever as to the truthfulness of the phrenological localization of faculties. Every normal human being is a positive, living demonstration of the truthfulness of phrenology. Any one who will take the time and make the effort to prove their existence can just as certainly see them as he or she can see one's nose.

Now what is life? Herbert Spencer has defined the *process* of life correctly in this, "It is the continuous adjustment of internal to external relations." But this is only a definition of the process. The nature of life is left undefined. Human life in its nature is many-sided. It is not all intellectual in its nature. It is not all social in its nature. It is not all sensual in its nature. It is forty-two-sided. In other words, there are at least forty-two absolutely distinct kinds of human life. The *action* of these faculties is *conscious human life*. Their absolute inaction, death. These faculties are *subjective*. They cannot act without *objectives*. Human life, then, is the sensation, feeling, emotion, passion, will, intelligence and complex consciousness that is produced by the action of these forty-two faculties. Without these and possibly some more that may be discovered there would not be any human life whatever either mental or physical. All life is *essentially* life of the mind. What we mean by the word mind is the aggregate or structure or constitution of these forty-two faculties. There may be more of these faculties but these forty-two are the ones we have to deal with now, because they are developed enough to show themselves. In fact they have done all that has been done by the human race in the past. They give us all the life we have be it physical, intellectual or spiritual. They have inherent, potential power to build. They build our physical bodies. No mind, no body. No vital faculties of the mind, no vital system of the body. No will or volitional faculties of the mind, no muscular system of the body. In the most absolute sense the body is the product of the mind. As is the mind so is the body in every normal human being.

These faculties, therefore, embrace all vital life, all sexual life, all sensual life, all intellectual life, all domestic life, all sentimental life, all ambition life, all imaginative life,

all executive life, all commercial life, all esthetic life, all moral and all spiritual life. In fact they are, essentially, life itself. One can have no more life than he has these faculties. One cannot get a two ounce result from a one ounce force.

Without the intellectual faculties there is no intellectual life.

Without the moral faculties there is no moral life.

Without the selfish faculties there is no selfish life.

Without the vital faculties there is no physical life.

Take away from a human being the three faculties of Amativeness, Vitativeness and Alimentiveness and he could live but a short time. We could have no physical body whatever without these. Hence all life is inherent in faculty.

Again, man has not fallen. As a race he has risen. Hence the problem of life is a perfectly *natural* one. These faculties constitute human nature. Collectively, then, it is what to do with human nature. But to solve it clearly we must deal with each fundamental element. Human beings are made up of faculties, and societies, countries and races are made up of human beings. To practically solve this problem, then, we must prepare each individual for a certain kind or condition of life. Let me put great stress on that word condition. There is no *plan* of human life. There could not be. A plan would be unconstitutional. Everything is unconstitutional that is not in harmony with the natural human constitution. It would be a great deal more difficult for the human race to follow a plan, theory or creed than it would be for it to wear each other's shoes. Successful life or happy life is a *condition*. A condition of what? A condition of these forty-two faculties. What I mean by a condition is chiefly the proportion of them. Every structure must be properly portioned to stand well. Every human body must be properly proportioned to act perfectly. Every machine must be properly balanced to run smoothly. The mind being a constitution of structure must be properly proportioned to *act rightly*. The problem narrows down then to the *best proportion, combination, condition or arrangement* of these faculties. Is there any *certain* arrangement of these faculties that will give one health and happiness. *There is*. Everything below man is organized to *naturally* live successfully. The genus homo has to learn how. In learning how he advances. He is now advanced enough to *successfully direct himself*. What he now needs is a thorough knowledge of the *right proportion* of his own faculties. Certain faculties by virtue of their very nature are intended to act as guides. Others by virtue of a different nature are to act as controls. Man is not organized to be *governed* by his animal propensities. If so he would have only been an animal. He is not organized to let his selfish propensities control him otherwise he would never have been human. By means of a thorough knowledge of his mental constitution one can clearly see that man was organized to be a *rational moral being*. In other words to have an intellectual and moral supremacy. The intellectual and moral faculties should be on top. This is just as naturally certain as that his head should be on the top of his body. The intellectual and moral faculties should just as certainly direct the selfish sentiments, selfish and social propensities, as the head should direct the feet and hands.

In this and this way only can man be happy and healthful individually and this being true individually, it must be true collectively.

The lack of this moral and intellectual supremacy has permitted all of the injustice, immorality, war and crime that the race has brought upon itself. We should distinctly remember that the human mind is a constitution and that a part of this constitution is intellectual and a part moral, a part social and another part selfish.

When our social and selfish sentiments and propensities

are predominant there cannot be but one result; vice, crime, poverty, war, slavery and general human misery. It will not do to simply develop and inform the intellectual faculties without at least an equal cultivation of the moral sentiments, for this would be jumping out of the frying pan into the fire with a vengeance.

We would then simply have a multiplication of Yerkes and Rockefellers. The public schools as now conducted are not doing nearly enough to make good citizens. The amount of moral culture in the public schools lacks at least seventy five per cent of being enough to make all of its graduates moral men and women. How could it be otherwise when the large majority of teachers do not know anything whatever about the human constitution. I know very well that many of them have some knowledge of Psychology as now taught in our normal schools and colleges, but they could study such Psychology a thousand years and then not know five percent of what a human mind is. If the teachers thoroughly knew all of the School Psychology now used they would not know the *function* of a single primary faculty of the mind. That would be a magnificently practical system of Physiology that would generally theorize about the physiological processes and not give the function of a single organ of the body. That is all the College Schools of Psychology can do now. Phrenology is exactly to the mind what Physiology and Anatomy are to the body. Of all things in the world the people know the least about is the mind. This is the reason that so comparatively little is accomplished in the Public school, the Sunday school, the home, the reformatory and the pulpit.

Take for instance President Harper of the University of Chicago, unless he has a thorough knowledge of the science and art of Phrenology, he cannot tell the specific mental and moral needs of a single student and consequently cannot give anything but *general uncertain* advice. There is not a Psychologist on the earth outside of the Phrenological school, who can tell exactly what is wrong with the mind when there is some specific kind of defective memory, like a defective memory of names, events, dates or places.

The same may be just as emphatically said of the moral nature of human. It must be fundamentally understood to be specifically cultivated. Of what good is a University education when it only permits one to be a better criminal?

THE TOUCH ME NOT NOSE.

A SIGN OF COMBATIVENESS.



The most *defensive* point in the human physiognomy is *distinctly* localized and indicated in this illustration. The arrows show the location. When the nose is *convex* in shape at this point there will always be some kind of strong resistance. This is the defensive nose. "Touch me not" may be plainly seen there on noses of either sex. It does not mean aggression, but defense of one's own interests, beliefs, principles, rights or loved ones—anything one may

consider his own.

When two meet who have this sign strongly indicated, they usually "lock horns." They will glower at each other as indicated in the illustration. Neither will give in. The majority of those who have this kind of a nose like to *contend* about something, even if it is some old chestnut like "original sin" or "perpetual motion." But such is one of the many interesting sides of human nature.

MIND AND BODY.

As is the mind so is the body. The faculties of the mind are inherited. At birth an infant has all the faculties in a latent condition. These faculties constitute the mind. All the potential power, intelligence and vitality that so many vaguely designate life, is embodied in these forty-two or more faculties. They are the positive sources of life. They are in their inherent nature, assimilative, constructive and formative. In brief, they possess all the power to build the body. The body is therefore an exact representative or expression of the mind. The two stand wholly in the relation of cause and effect. I have overwhelming evidence that this is absolutely true. Body is wholly a product of the mind. This is true of all kinds of bodies. If a child is born with a defective development of these forty-two faculties, it will necessarily build a defective brain and body. This brain cannot be more perfect than the mind, nor the body more perfect than the brain. The source of all power, be it vital, sexual or motor is in the faculties of the mind. In the very careful examination of more than thirty thousand men, women and children, I have never found a single exception to this law. Each human being is a living demonstration of it. The mind is the designer and builder of its body in the most complete sense of these two words.

Wholeness of mind makes wholeness of body. The most perfect mind builds the most perfect body. Do not think that this necessarily signifies that a strong intellectual mind must have a strong body. The intellect is only a part of the mind and therefore, can only build a part of the body, however strong it may be. If one has a mind that is nearly all intellect the body will be nearly all nerves. If one has a mind that is nearly all will, it will build a body that is nearly all muscle and bone.

If one has a mind that is nearly all appetite and passion it will build a body that is nearly all fatty tissue.

Different parts of the body are therefore built by different parts of the mind, and hence it follows as a logical cause and effect result, that as is the mind so is the body. Cause and effect absolutely hold good here. Nobody just grows. There is no chance in the matter whatever. "A sound mind in a sound body" only indefinitely expresses this truth. Very few of the world know what a sound mind is. There is no way to know definitely and clearly without a thorough knowledge of the faculties of the mind and their combinations. A healthy mind is not necessarily a sound mind. An intellectual mind is not necessarily a sound mind. A strong mind is not necessarily a sound mind. A sound mind will necessarily have a sound judgment. This necessitates a certain proportion of all of the faculties of the mind. In other words, one must have a well balanced mind to have a sound mind. Just what this embraces can only be determined phrenologically. The mind being composed of forty-two primary individual elements, to be well balanced must have equal development of all of these. If this is not obtained in a given case the mind will necessarily be unbalanced and therefore cannot be sound, because it cannot have a sound judgment.

(TO BE CONTINUED.)

There is no necessity for so much unhappiness, disease and failure. Ignorance of our inherent powers is the cause. Ninety per cent. of the effort made to-day to live is indefinite. Seventy-five per cent. of this ninety per cent. is wasted. This leaves us ten per cent. of successful effort and fifteen somewhat doubtful and the remaining seventy-five worse than wasted.

Ignorance of our own powers being the cause, the remedy must be in knowledge of our powers. We are, by natural inherent nature, self-guiding, self-regulating and self-sustain-

ing. This is just as true of the human as it is of the animal. The only difference is that the animal instinctively knows and the human has to learn how. I would have the whole world know that they have inherent their own saviors. For the first time this has been presented. A human being is naturally endowed with those faculties that will enable him to control all of his other appetites, propensities, tendencies, imaginations, impulses, whatever they may be, and live a pure, healthful, courageous, moral and spiritual life. In other words, be happy, healthful and successful.

OUR EXCHANGES.

Human Nature for March, published by Prof. Allen Haddock, San Francisco, is a good number.

The *Popular Phrenologist*, London, England, is improving. It ought to be better sustained.

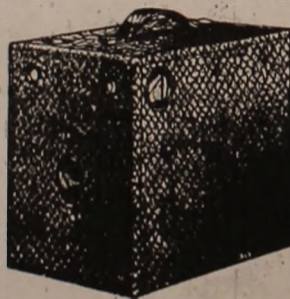
The *Journal of Hygieio-Therapy*, published by Dr. Gifford, of Kokomo, Ind., contains each month a good article upon Phrenology.

The *Phrenological Journal* for March was an improvement on some of the former numbers.

The *Suggester and Thinker*, of Cleveland, Ohio, devotes a column or more to Phrenology. It is wide awake.

Modern Education, published by Aurora College, Aurora, Ill., is a staunch friend of Phrenology. The system of Psychology used by this college is phrenological. President Allen is evidently an able, fairminded, progressive man.

Any of our readers who wish to know about an institution that educates according to phrenological psychology, should send for *Modern Education*.



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All should remember that every illustration that appears in *Human Faculty* is our own. Each one is drawn by the editor to definitely illustrate some characteristic.

The business motto of *Human Faculty*—"Monthly Improvement."



THE TERRIBLE ZONE OF HUMAN NATURE

There are zones of human nature more real by far than the imaginary climatic zones around this old world of ours. Yet how many school children know anything about the location of these human zones?

The above illustration shows the location of the terrible zone of character.

In this zone the climate is exceedingly hot. The consequence is that the most violent storms are generated and sweep over the rest of the mental territory with terrific force. Hot fires of passion spring up and set the whole body aflame. Wars, murders, arson, delirium tremens and mad houses are the fertile productions of this zone. Verily it is not far from H—-. *It may be this is the veritable place.* It ought to be investigated at least.

Volcanic eruptions take place here which show subterranean fires. The result is terrible. Millions are destroyed. Millions more are maimed for life. And yet the human family is hardly aware of the location of this terrible zone. Would it not be wiser and safer to teach our children more mental geography and less African and Asiatic?

GUESSING PHRENOLOGISTS.

Little wonder that many doubt the truthfulness of Phrenology. The larger number of those who practice it are mere guessers, to say the least about them. So far as we know (and we have seen many Charts that were given by the so-called leaders in the profession) very few have attempted any systematic, logical solution of a subject's makeup and distinct vocation.

There is no need of guessing or being general in statements. One ought to be perfectly reliable in each examination, regardless of education, environment and everything else. Phrenology is absolutely reliable when used completely, without any knowledge of temperament, quality, physiognomy, education or environment. One who cannot make an examination from the head alone and tell all else, is only a general guesser. *As is the head so is all else.*

TUNE.

BY JOHN FORD.

This is the musical sense or perception of harmony of sounds; the faculty that gives one the ability to distinguish one sound or tone from another. Not only man but certain animals and birds are well endowed with the musical sense. A seal will follow a boat for miles on hearing a boatman's song, and even a serpent becomes tractable to the charms of music. Let us take a walk, some fine spring morning in the park, or in a wilderness, where the mountain brook flows and listen to the songsters pour forth notes of joyousness from almost every tree top; and doubtless early man got his first musical inspiration from nature. As civilization advanced, music also advanced. For instance there is a wide difference between the music of Noah's time and the latest compositions of Strauss or Wagner. A country preacher once said, "tell me the company you keep and I will tell what kind of a character you are." We might add, tell us the music you like and we will tell what predominant faculties you have. The preacher well knows the influence of music in his sacred calling; the organ and the choir have certainly done no little share in the great work. Now let us consider the other faculties and their influence upon and expression in music.

The higher faculties of Conscientiousness, Veneration, Benevolence, and Hope love what is high and sacred in music. To the perverted use of the lower faculties and the corresponding weakness of the moral faculties, music is produced to suit those faculties. This is self-evident. The saloons do not employ musicians to play "Old Hundred" as this would be repellant to the bar and their pockets as well. Lastly let us not omit mention of the use and influence of music in the family and home. Many a boy and many a girl has left the old homestead through the want of expansion and amusement. An hour or so might be profitably spent in the long winter evenings in the practice and culture of music, whether vocal or instrumental. Inhabitiveness would certainly find satisfaction in that old familiar song "Home Sweet Home", or Amativeness in "The Girl I Left Behind Me." Other faculties when large influence Tune in a similar manner so far as giving a love of a particular kind of music.

WHAT PHRENOLOGY IS NOT.

It is true, entirely true, that Phrenology is not a science of bumps. Neither is it an art of bumps. It is a science of faculties. It is not a science of the brain, even, in the first place. Brain is not mind. Neither is an organ a faculty.

Phrenology is a science of faculties and organs. In fact it is a science of the entire mind and the entire body. When fully understood it is found to completely embody temperament, organic quality, physiognomy, anatomy, physiology, psychology, biology and sociology. It is the science of human life, both physical and mental. When one fully understands the forty-two human faculties, he will understand shape of head, size of head, thickness of skull, texture of brain and body, temperament, physiognomy, etc. We affirm again that when one fully understands the forty-two faculties, he will understand the principles of all the other human sciences. Phrenology, then, is emphatically the science of human life—physical and mental—if such a thing as physical life is possible.

Examine this number closely.

Read it all.

Don't miss a single illustration.

Each illustration is a valuable lesson.



CONSCIENTIOUSNESS.

BY PROF. C. J. PETERSON.

It is the combination of faculties that accounts for a man's conduct. If we know one faculty to be strong in a person, we may decide he has a certain trait of character, but until the relative strength of his other faculties is ascertained, our knowledge about him is inconsiderable.

The faculty of Conscientiousness gives man a desire for justice in dealing with others. Now the conception of justice cannot be measured by the amount of Conscientiousness or the strength of the faculty; this will depend on the other faculties. While the desire to be just may be equally strong in two persons with the same degree of Conscientiousness, yet their conception of justice may be very much at variance. Let us suppose that one of these two persons possesses a large faculty of Veneration. This will make him very scrupulous in observing and maintaining his religious faith. The other, having only a moderate development of this faculty, will not manifest such feelings in this direction. So, with the same degree of Conscientiousness, these two persons will show different dispositions regarding religious observances. In connection with the selfish propensities the same principle may be noted. A large faculty of Acquisitiveness gives a love for money and property. If Conscientiousness be also large and Benevolence small, such a person will not be apt to be very liberal in bestowing alms. Although his principle will be to pay his debts promptly and be strict in demanding his debtors to pay him, he will be close as a vise at his bargains; always accurate to take every penny into account, he will by his close-fistedness be generally disliked.

Conscientiousness has no power to show mercy; hence a person having it large may sometimes go to extremes in severity, especially when connected with large Destructiveness; will demand penalty be inflicted without moderation, as a result of his rigid sense of justice, when an injury is done to person or property. He may in his zeal even go as far as to commit murder.

While Conscientiousness is an element of reliability in man, the other peculiarities decide in what departments there will be little or much of this feature. A faculty, weak in itself, will remain so, even when connected with a strong one. It would make no difference how large Conscientiousness a person had, if his faculty of Color was only three degrees, he could not be a reliable judge of color. When speaking of a reliable man, it is generally most natural to think of such regarding business affairs and money matters. While large Conscientiousness should prevent a man from stealing, which is universally considered wrong, yet were his faculties of Acquisitiveness and Alimentiveness only moderate, we might expect to find him forgetful, inaccurate, if not untrustworthy, in money affairs. This would be true, be-

cause he did not put a high estimate on property and money, therefore they made but a slight impression on his mind. In other words, his sense of justice could not combine with these weaker element of his nature so as to make him absolutely reliable on that line. While Conscientiousness always impels to follow a principle, the nature of this will depend upon his conception of "right and wrong," and this again on the relative strength and development of his other faculties. Where Conscientiousness is small, there is lack of principle; often shirking of duty; actions are decided by what is customary, not by what is right.

It should be remembered that Conscientiousness is seldom found too large, and, were it more developed generally, fraudulent dealings would be less conspicuous. It is an element in human nature which must be developed, if progress can be hoped for. United with Benevolence and a fair intellect, man becomes high and broad-minded. If these were the leading faculties in the American people, the present industrial system would be changed entirely. Suppose that the three faculties—Conscientiousness, Benevolence and Causality, predominated; would there be an army of unemployed walking the streets, looking for work, unable to get it? Would a condition which enables a few to amass wealth and hoard money and the rest to become poorer, exist? Would we have any sweat-shops? Would there be any corruption in public life? Would there be any jury bribing? Would the United States employ an army and a navy at the Philippines pretending to extend civilization by destroying and murdering, demanding property or life, to which they have no more right than a citizen has to rob and murder another in the streets of Chicago? Greed and love of display of power cause such conditions. In other words the faculties of Acquisitiveness and Approbativeness predominate in the majority of our political leaders. These two faculties are not safe leaders. With the three named above in the lead, such conditions could not exist. Every faculty is good in itself—nay, more—is indispensable to the mental structure, but any one is not a successful leader. If the existing conditions are to be remedied, these higher faculties must be given a chance. The faculties cause all kinds of conditions; development of certain faculties alone can alter them. Do not be deluded! Human nature is not incurable, vicious, as has been taught. To effect better conditions we need not be born again. Let the higher and better elements of our nature get the supremacy they are designed to have. (In the above illustration Conscientiousness is small.)—EDITOR.

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WHY THE LIPS MEET IN THE KISS.



Why don't noses meet in the kiss instead of the lips? The reason is very certain—the nose is *not* the location of any social or affectionate poles. *The lips are.* In fact they contain the facial nerve centers of the affections. When the affections are strong and excited they send nervous currents of social magnetism or electricity directly to the poles in the lips. In other words they *charge* the lips. Every time the *affections* are excited the *lips* are excited

When Alimentiveness is excited the salivary glands are excited. In a similar sense, when the affections which are located in the back head or posterior lobes, are excited they arouse the lips. The blood will rush to the lips. The reason it does not rush to the nose is because the nose is not the seat of any of the affectionate poles. The nose is the seat of many other poles however; for instance, it is connected with Alimentiveness and when this faculty is perverted by eating and drinking it will "blossom"

Study the illustration closely. It explains itself.

FRONTISPIECE EXPLAINED.

Character comes out via faculty. Faculties differ in strength. As they differ in strength, they build their brain organs correspondingly. Being located in different lobes of the brain, the development of the different lobes will show their strong or weak degree. For instance, the illustration shows a strong or convex development of the back head, which shows the development of the posterior lobes in which are the centers or organs of the five affections; Amativeness, Conjugality, Parental Love, Inhabitiveness and Friendship. It also shows a round form of the back head with the upper part relatively the larger. This is the feminine form of back head, because it shows that Parental Love, Conjugality, Friendship and Inhabitiveness are stronger than Amativeness, which is a masculine faculty. Amativeness is the only faculty that has its center in the cerebellum or little brain. When it is very strong and the four more feminine faculties neutral or negative, the backhead will be fullest at the base or on a line almost straight back from the orifice of the ear, hence the shape of the backhead will be nearly perpendicular. Such back heads show more general love than individual and weak faculties of Conjugality and Parental Love. No one will be a natural husband and father with these two faculties weak. That is the reason why we say in the illustration that a man with such a head will make a good husband and father. It applies just as well to woman as to man. All prospective matrimonial people should fix this in mind and be governed accordingly. Young men, do not marry young women with straight up and down backheads if you are looking for those who will make good wives and particularly good mothers. You will have to take care of the children if you do. Young women, if you would select domestic, true, home-staying husbands, do not accept those with back heads full at the base and contracted and perpendicular in the upper part.

The height of the crown of the head shows ambition, self-reliance and, especially a strong faculty of Firmness.

This is the chief faculty of persistent effort. When this section of the head is flat, there will be want of decision and persistence.

The depression in the central part of the top head shows a weak faculty of Veneration. This is the reverential feeling, and when strong gives reverence for superiors, parents, governments, established customs and God. Young America is irreverent, as may be seen or felt by an examination of the central part of his top head. He is inclined to call the father the "old man" at a very early age.

The great, convex fullness of the frontal top head indicates a strong degree of the faculties of Benevolence and Human Nature. Such people are kind-hearted and intuitional and often generous. They make good readers of character. All who would make good teachers and physicians should possess or cultivate these two faculties.

The middle section of the forehead is somewhat concave. When this is found in a living person he will not have a ready memory of events and therefore will not be a good memory student of history and narrative literature. The faculty of Eventuality has its organs in the brain directly inward from the center of the forehead. When the whole middle section of the forehead is concave the faculties of Eventuality, Time and Tune are all comparatively weak and hence such persons will not have ready, verbatim memories of events, dates, sounds, tones of voice nor of dialect.

The convex form of the lower section of the forehead shows a strong degree of the perceptive faculties. These give ready ability to observe things, their shapes, sizes, colors, etc.,

Such will have good memories of what they see.

As is the head so is the face. As is the Phrenology so is the Physiognomy.

The upper part of the nose shows energy, while the tip indicates intellect. Examine the illustration on another page which shows the parts that the three temperaments build.

The ear is long and somewhat stiff and pointed at the tip which corresponds with the high, ambitious crown of the head. Ears that stand up well and are somewhat sharp indicate the ambitious faculties.

The lips correspond with the back head largely. Firmness gives firmness to the upper lip from the nose to the red part. Amativeness not being strong in the head, there is no great sensual fullness in the center of the lower lip. Notice the illustration on this page, explaining why the lips meet in the kiss.

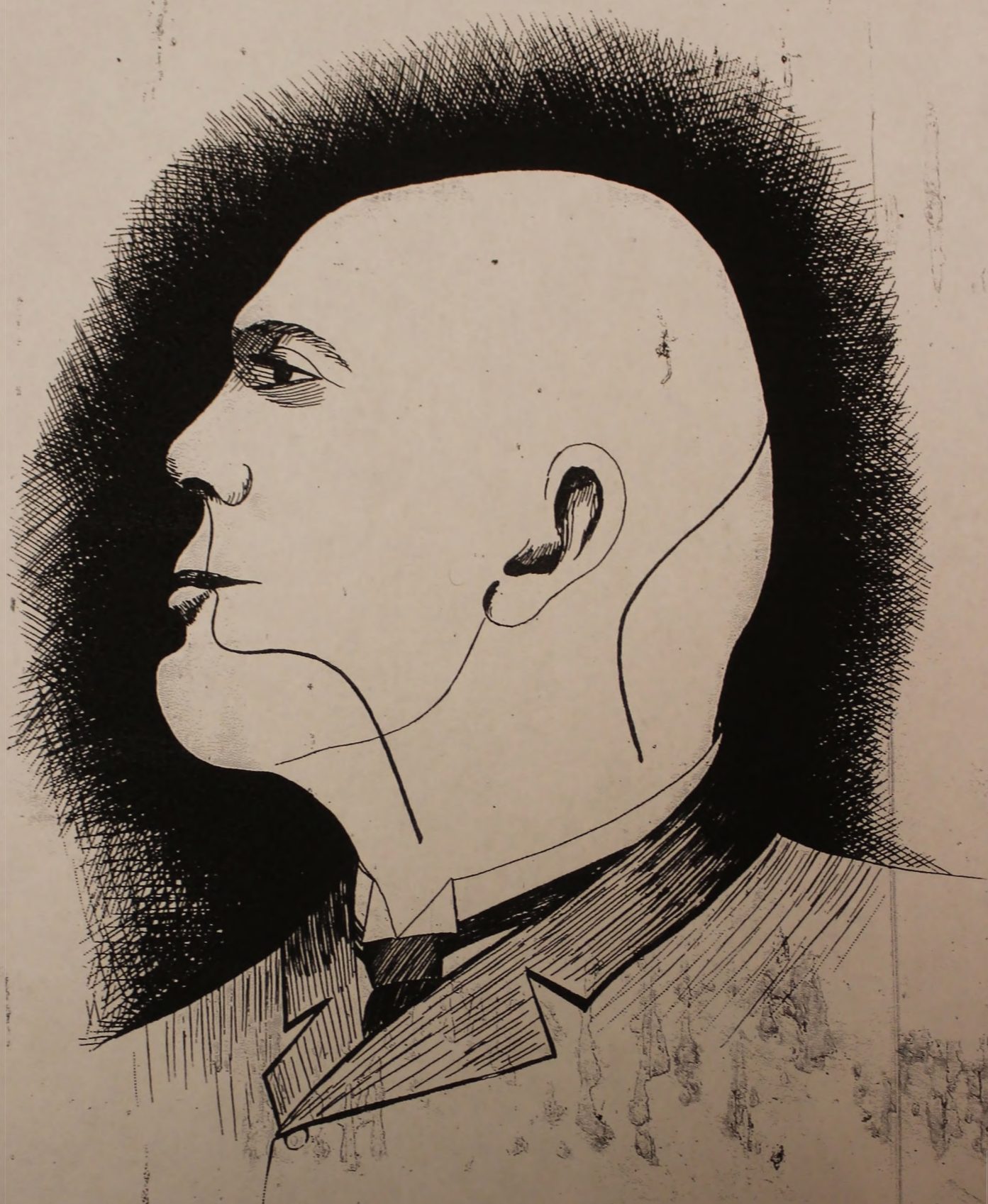
The anterior projection of the chin indicates a large faculty of Vitativeness which has its seat in the brain just back of the ears. This faculty gives an instinctive love of life and is large in all very long-lived people.

The neck is not fat and soft but compact and muscular which indicates endurance.

Apply this knowledge to yourself and others and confirm it. If you know of a "walking skeleton" who *will* not die, examine his head right back of the ears and you will find great prominences there.

WHY NOT BE DEFINITE?

The human mind is a *very definite* thing. Why? Because it is composed of *definite* faculties. It can be *definitely* analyzed. Why? Because the *definite* nature of these definite faculties can be *definitely* understood. How? By means of a *thorough* knowledge of *advanced* Phrenology. It can be *definitely* measured in *men, women, and children*. Why and how? Because it *exposes itself* in the formation of the head and therefore can be measured in a given individual, by measuring the head that *it built* and which in all healthy or normal cases *perfectly represents* it.



HEAD AND FACE.

The Relation Between the Two is one of Cause and Effect. Study the above illustration. Notice the outlines. Where the back-head is cut down and in, as you see in the second outline, there will be a corresponding reduction of the lower part of the face. See other illustrations inside. As are the faculties so will be the head, and as is the head so will be the face.